leads to ignorance, to the created and finite; kinesis. and creation are a contradiction of the immutable Reality, the pure uncreated Existence. But this- reasoning is not wholly valid because it is looking at perception and action only as they are in our mental cognition of the world and its movement; but that is the experience of our surface being regarding things from its shifting motion in Time, a regard itself superficial, fragmentary and delimited, not total, not plunging into the inner sense of things. In fact we find that action need not bind or limit, if we get out of this moment- cognition into a status of cognition of the eternal proper to the- true consciousness. Action does not bind or limit the liberated man; action does not bind or limit the Eternal: but we can go farther and say that action does not bind or limit our own true being at all. Action has no such effect on the spiritual Person or Purusha or on the psychic entity within us, it binds. or limits only the surface constructed personality. This personality is a temporary expression of our self-being, a changing form of it, empowered to- exist by it, dependent on it for substance and endurance,—temporary, but not unreal.

Our
thought and action are means for this
expression of
ourselves and, as the expression is
incomplete and
evolutive, as it is a development of our
natural being-
in Time, thought and action help it to
develop, to
change, to alter and expand its limits, but
at the
same time to maintain limits; in that sense
they
are limiting and binding; they are
themselves an-